Ad-Durrar al-Baahiyaah

A classical work of Islamic Jurisprudence

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١ - كِتَابُ الطَّهَارَةِ

The Book of Purification

Chapter One: Water

هَذَا الكِتَابُ قَدِ اشْتَمَلَ عَلَى مَسَائِلَ:

الأُولَى: المَاءُ طَاهِرٌ مُطَهِّرٌ، لاَ يُخْرِجُهُ عَنِ الوَصْفَيْنِ إِلاَّ مَا غَيَّرَ رِيحَهُ، أَوْ لَوْنَهُ، أَوْ طَعْمَهُ مِنَ النَّجَاسَاتِ، وَعَنِ الثَّانِي مَا أَخْرَجَهُ عَنِ اسْمِ المَاءِ المُطْلَقِ مِنَ المُغَيِّرَاتِ الطَّاهِرَةِ، وَلاَ فَرْقَ بَيْنَ قَلِيلٍ وَكَثِيرٍ، وَمَا فَوْقَ القُلَّتَيْنِ وَمَا دُونَهُمَا، وَمُتَحَرِّكٍ وَسَاكِنٍ، وَمُسْتَعْمَلٍ وَغَيْرِ مُسْتَعْمَلٍ.

This book discusses numerous issues.

First, water is pure and purifies.[1] Water does not relinquish either of these two characteristics (purity and ability to purify) unless:

- Its scent, color or taste is altered as a result of an addition of *Najasah* (Impurities).[2]

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[1] This is water that retains its original innate characteristics. Water is pure in and of itself. It can also be used to purify and is therefore acceptable to employ for ritual ablution or ritual bath. This is applicable equally to fresh water, seawater, rain and large or small quantities of water.

[2] This is derived from the statement of Rasool ul Allah (ﷺ: *Sala Allahu 'alihi wa Salaam*): **"Water is pure and nothing can make it impure."** Reported by Ahmed, At-Tirmithi, and Abu Dawoud on the authority of Abi Sa'eed al-Khudri (ra: *Radia Allahu 'anhu*).

- (Secondly, if) there is an addition of a *Tahir* (clean, pure) substance that is added to it (water) rendering it to be unrecognized as (pure) water and (therefore) it is no longer correct to give it the term water.[3]

There is to be no distinction made between water of varying amounts or whether the amount of water is greater than two *Qullatyn* or not.[4] (There is to be no distinction between) water that is moving or stagnant,[5] or water that has been used or unused.[6]

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[3] Some of these *Tahir* additions to water are tealeaves, rosewater and things of that nature.

[4] On the authority of Ibn 'Umar (ra) that Rasool ul Allah ( ) said: **"If there is enough water to fill two *Qullah (large earthen pots that carry about one hundred Kilograms of water),* it can carry no impurity."** Another version of the *Hadeeth* states: **"It does not become unclean."** At-Tirmithi, An-Nisaai, Abu Dawoud, Ibn Majah reported the hadeeth and it is guarded as *Saheeh* by Al-Hakim. Water, whether less or more (than two Qullah) in quantity is pure as long as no impurity alters its innate characteristics. But, once water experiences a change of color, odor, or taste it immediately becomes impure regardless of its amount or lack of. It is important to note, that if water is less than two *Qullah* (227 kilograms of water) then mere filth can render it impure even if there is no noticed change in taste, color and or smell. If water is more than two Qullah, it can be judged impure only if one of its three qualities (color, smell, and taste) change.

[5] Flowing water is that which is not stagnant.

[6] Water is pure and can purify whether it has been used or employed in an act of worship or not as long as its qualities remain intact and it has not been mixed with impurities.

Chapter Two: Impurities

٢- باب النجاسات

فَصْلٌ:

وَالنَّجَاسَاتُ هِيَ غَائِطُ الإِنْسَانِ مُطْلَقاً، وَبَوْلُهُ -إِلاَّ الذَّكَرَ الرَّضِيعَ-، وَلُعَابُ كَلْبٍ، وَرَوْثٌ، وَدَمُ حَيْضٍ، وَلَحْمُ خِنْزِيرٍ، وَفِيـــمَا عَدَا ذَلِكَ خِلاَفٌ، وَالأَصْلُ الطَّهَارَةُ؛ فَلاَ يَنْقُلُ عَنْهَا إِلاَّ نَاقِلٌ صَحِيحٌ لَمْ يُعَارِضْهُ مَا يُسَاوِيهِ أَوْ يُقَدَّمُ عَلَيْهِ.

Impurities consist of:

- The excrement and urine of Human beings. Except the urine of a young male child.[7]
- Dog saliva[8]
- Feces and Manure
- Menstrual Blood
- The flesh of swine

Other than these (above mentioned) there is disagreement (amongst the scholars as to there degree of impurity).

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[7] On the authority of Abu as-Samh (ra) that Rasool ul Allah (ﷺ) said: **"The urine of a baby girl should be washed off and the urine of a baby boy should have water sprinkled upon (without washing)."** Reported by Abu Dawoud and an-Nasa'i and al-Hakim guarded it as *Saheeh*.

[8] On the authority of Abu Huraira (ra) that Rasool ul Allah (ﷺ) said: **"If a dog licks from one of your vessels, be sure to wash it seven times and begin the first wash with soil."** Reported by Muslim.

The principle (of deeming things impure) is (that all things are in a natural state) of *Tahaarah* (purity). They remain pure unless they are rendered impure by an authentically known source of unopposed impurity.

Purifying Impurities

فَصْلٌ:

وَيَطْهُرُ مَا يَتَنَجَّسُ بِغَسْلِهِ، حَتَّى لاَ يَبْقَى لَهَا عَيْنٌ، وَلاَ لَوْنٌ، وَلاَ رِيحٌ،

Impurities are to be cleansed by being washed.[9] (It is to be washed thoroughly) until there is no trace, color, smell or taste of the impurity remaining.

وَلاَ طَعْمٌ، وَالنَّعْلُ بِالْمَسْحِ، وَالاسْتِحَالَةُ مُطَهِّرَةٌ لِعَدَمِ وُجُودِ الْوَصْفِ الْمَحْكُومِ عَلَيْهِ،
وَمَا لاَ يُمْكِنُ غَسْلُهُ فَبِالصَّبِّ عَلَيْهِ أَوِ النَّزْحِ مِنْهُ؛ حَتَّى لاَ يَبْقَى لِلنَّجَاسَةِ أَثَرٌ.

وَالْمَاءُ هُوَ الأَصْلُ فِي التَّطْهِيرِ؛ فَلاَ يَقُومُ غَيْرُهُ مَقَامَهُ إِلاَّ بِإِذْنٍ مِنَ الشَّارِعِ.

Shoes are to be cleansed by dragging and wiping them upon the ground.[10]
If the *Najaasah* turns into another material[11] it becomes pure since its original impure nature –which was the source of the impurity- ceases to exist.

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[9] Washing is to be done one time, except for what has become impure from coming in contact with a dog's saliva. That is to be washed once with soil and seven times with water.

[10] Rasool ul Allah (ﷺ) said: **"If any of you is to come to the *Masjid* let him turn over his shoes (to see the bottom of them). If you see impurity drag it on the ground (until the impurity is no longer present)."** Reported by Abu Dawoud and is authenticated by Sh. Muhammed Nasir ud Deen al-Albani (rh: Rahimaahu Allah).

That which cannot be washed (due to its physical dimensions i.e. the ground), water is to be poured upon it (in sufficient amounts to purge it of the impurity) or it is to be expunged until no trace of the *Najaasah* remains.

Water is the primary cleansing tool that is to be used when purifying and cleansing. Nothing can be used (by itself) in its place unless there is an explicit permission alluding to this granted from the Lawgiver (Allah SWT).[12]

[11] If it disintegrates or is burned and becomes ash it loses its original physical characteristics of impurity and therefore is different in form and possibly ruling from the original impurity.

[12] Wiping and dragging the shoes on the ground is one of these instances.

Chapter Three: Answering the Call of Nature

٣- بَابُ قَضَاءِ الحَاجَةِ

عَلَى المُتَخَلِّي الاسْتِتَارُ حَتَّى يَدْنُوَ مِنَ الأَرْضِ، وَالبُعْدُ أَوْ دُخُولُ الكَنِيفِ، وَتَرْكُ الكَلَامِ، وَالمُلَابَسَةِ لِمَا لَهُ حُرْمَةٌ، وَتَجَنُّبُ الأَمْكِنَةِ الَّتِي مَنَعَ عَنِ التَّخَلِّي فِيهَا شَرْعٌ أَوْ عُرْفٌ، وَعَدَمُ الاسْتِقْبَالِ وَالاسْتِدْبَارِ لِلْقِبْلَةِ، وَعَلَيْهِ الاسْتِجْمَارُ بِثَلَاثَةِ أَحْجَارٍ طَاهِرَةٍ، أَوْ مَا يَقُومُ مَقَامَهَا، وَيُنْدَبُ الاسْتِعَاذَةُ عِنْدَ الشُّرُوعِ، وَالاسْتِغْفَارُ وَالحَمْدُ بَعْدَ الفَرَاغِ.

The one who (intends to) relieve himself is to ensure that he is hidden from the sight of others by entering into a lavatory or moving far from the places of habitation. He is to (squat down) near the ground and refrain from speaking and carrying on with regular activities,[13] for it is prohibited.

(The one who intends to relieve himself) must not do so in the places that it has been prohibited in the *Shar'* (Islamic Law)[14] or (out of) decency (knowing it is unacceptable in society).

When relieving oneself the individual should not face the *Qiblah* nor turn his back to it.[15]

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[13] Eating, drinking, reading, writing are all things that are not to be performed while reliving oneself.
[14] Such places of prohibition include stagnant water bodies, on the banks of a flowing river, places where water is drawn, roadways, shade of a tree.
[15] One should not face the direction of the *Ka'bah* nor turn his back to it while answering the call of nature whether indoors or outdoors to the best of ones ability. This is due to the general directive of Rasool ul Allah (ﷺ). On the authority of Abu Ayub (ra) that Rasool ul Allah (ﷺ) said: **"Neither face nor turn your back to the Qiblah while defecating or urinating, but turn towards the east or the west."** Agreed upon and found in all the seven main books of *Hadeeth*.

Upon completion the individual must cleanse oneself with at least three pure stones or that which is equivalent to them (in cleaning ability).[16]

It is preferred to seek refuge (*al-Isti'athah*) before beginning,[17]and seek forgiveness and Praise (Allah)[18] upon completion.[19]

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[16] Anything that is *Tahir* with a physical nature and which is other than bone, or dung can be used.

[17] Anas (ra) reports that Rasool ul Allah () on entering the lavatory used to say: ***"Allahumma inni a'udhu bika minal khubthi wal khabaa'ith:*** **O Allah! I seek refuge with You from devils –male and females (or offensive and wicked deeds or spirits)."** Agreed upon and reported in all the seven main books of Hadeeth.

[18] It is important to note that there is no authentically reported hadeeth establishing that one should praise Allah after relieving oneself.

[19] 'Aisha (ra: Radia Allahu 'anha) said: "When Rasool ul Allah () came out of the lavatory he would say, **"*Ghufraanaka!"* O Allah! Grant me Your Forgiveness."** Reported by Ahmed, at-Tirmithi, Abu Dawoud and al-Hakim guarded it as Saheeh. Some of the commentators have explained that Rasool ul Allah (saaw) would ask for forgiveness because during the time span that he was answering the call of nature he was not engaged in the *Zikr (remembrance)* of Allah.

Chapter Four Wudu': The Ritual Ablution

٤- بَابُ الوُضُوءِ

يَجِبُ عَلَى كُلِّ مُكَلَّفٍ أَنْ يُسَمِّيَ إِذَا ذَكَرَ، وَيَتَمَضْمَضَ وَيَسْتَنْشِقَ، ثُمَّ يَغْسِلَ جَمِيعَ وَجْهِهِ، ثُمَّ يَدَيْهِ مَعَ مِرْفَقَيْهِ، ثُمَّ يَمْسَحَ رَأْسَهُ مَعَ أُذُنَيْهِ، وَيُجْزِئُ مَسْحُ بَعْضِهِ، وَالْمَسْحُ عَلَى الْعِمَامَةِ، ثُمَّ يَغْسِلَ رِجْلَيْهِ مَعَ الْكَعْبَيْنِ، وَلَهُ الْمَسْحُ عَلَى الْخُفَّيْنِ.

وَلاَ يَكُونُ وُضُوءاً شَرْعِيّاً إِلاَّ بِالنِّيَّةِ لاِسْتِبَاحَةِ الصَّلاَةِ.

It is an obligation upon every *Mukalaf*[20]:

- To Mention the Name of Allah if one remembers[21]
- And then rinse your mouth and snuff and blow your nose[22]
- And then wash all of the face[23]
- And then wash the arms up to an including the elbows.
- And then wipe over the head and include the ears[24]

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[20] *Mukalaf* is an individual who has met the criteria of being legally obligated to fulfill the acts of worship and be held morally and legally responsible for his deeds, or lack there of. The Mukalaf must be of sound mind, and of mature (puberty) age.

[21] Abu Huriara (ra) narrates that Rasool ul Allah (saaw) said: **"There is no Wudu' for the one who does not mention Allah's Name upon it."** Reported by Ahmed, Abu Dawoud, and Ibn Majah. It has been authenticated by Sh. al-Albani (rh).

[22] Both are *Wajib* and therefore must be performed. Rasool ul Allah (saaw) said: **"If you are performing Wudu' then rinse your mouth."** Reported by Abu Dawoud and it is a *Hasan* Hadeeth. In Islamic jurisprudence a command is indicative of an obligation as long as there is no evidence to show that it is not an obligation. Rasool ul Allah (saaw) also said: **"If one of you is going to make Wudu' then you must put water in your nose and then blow it out."** Reported by Al-Bukhari. A clear proof for the obligation of rinsing the mouth and blowing the nose is found in the Words of Allah (SWT). He (SWT) says: **"Wash your faces…"**
Al-Ma'idah 4:6. Logically, it is easy to see that the nose and mouth are integral parts of the face and must be washed as is commanded by Allah and His Messenger (saaw).

[23] The face is from the top of the forehead (roots of the hair) to the lowest point on the chin and from ear to ear.

- It is acceptable to wipe only a portion of the head[25]
- (It is acceptable) to wipe over a turban[26]
- And then one must wash both of his feet and include the ankles
- It is (acceptable) for him to wipe over the *Khuff*[27]
- Wudu' is not a ritually accepted ablution unless it is (performed) intending it (as a preparation) for prayer.[28]

فَصْلٌ:

يُسْتَحَبُّ التَّثْلِيثُ فِي غَيْرِ الرَّأْسِ، وَإِطَالَةُ الغُرَّةِ وَالتَّحْجِيلِ، وَتَقْدِيمُ السِّوَاكِ،
وَغَسْلُ الْيَدَيْنِ إِلَى الرُّسْغَيْنِ -ثَلاَثاً- قَبْلَ الشُّرُوعِ فِي غَسْلِ الأَعْضَاءِ الْمُتَقَدِّمَةِ.

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[24] It is *Wajib* and therefore must be performed. Rasool ul Allah (saaw) said: **"The ears are a part of the head."** Reported by Ahmed and Abu Dawoud. It has been authenticated by al-Albani (rh). Rasool ul Allah (saaw) also said: **"When (a person) wipes his head (while performing Wudu') his sins escape from his head and even from (within) his ears."** Reported by An-Nisa'i and it is authenticated by al-Albani (rh).

[25] 'Abdullah bin Zaid bin 'Aasim (ra) said: **"Allah's Messenger (saaw) wiped his head from the forehead to the back of his head and then back to the forehead with his (wet) hands." Agreed upon.**

[26] On the authority of al-Mughirah bin Shu'bah (ra): **"The Prophet of Allah (saaw) performed ablution and passed wet hands on his forelock and over his turban and (he also) wiped over his two *Khuff* (leather socks)."** Reported by Muslim.

[27] Socks, whether leather or not, along with shoes and other foot attire may be wiped over instead of taking them off and washing the feet and the ankles. For the wiping over to be valid the foot attire must be put on while in a state of Wudu'. They also are not to be wiped over for a period that is longer than one day and one night (5 prayers) for the resident and three days and nights for the traveler. Khuzaymah bin Thabit (ra) said: **"Rasool ul Allah (saaw) appointed three days and three nights (to be the period) for wiping over the leather socks for the traveler and one day and one night for the resident."** Reported by Bayhaqee, Ibn Hibbaan, Ibn Abi Shaybah, Abu Dawoud, and At-Tirmithi who said that it was *Hasan Saheeh*. Wiping over the socks is valid only for ablution and not for ritual bathing. The Wudu' of an individual remains intact even if the attire is removed or if the time span elapses and he still has not invalidated his Wudu'. The wiping is to be done on the upper surface of the socks by passing wet fingers over them.

[28] Rasool ul Allah (saaw) said: **"Surely all matters are judged by their intentions."** Agreed upon. It is also important to note that the author did not leave out the obligation of *Tarteeb* (doing in order). This is implied in his stylistic choice of words. He explicitly said **<u>And then</u>** to signify the sequence that Wudu' is to be performed in. This sequence is taken directly from the Words of Allah: →

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يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

It is *Mustahab* preferred to (wash the above mentioned body parts) three times, except for the head.[29] Also, (it is preferred) to extend the trace of the water.[30] And (it is Mustahab to use) as-*Siwaak* beforehand.[31] Washing the hands up to the wrists three times before beginning to wash any of the other body parts (is preferred).[32]

The Nullification of Wudu'

فَصْلٌ:

وَيَنْتَقِضُ الوُضُوءُ مِنَ الفَرْجَيْنِ مِنْ عَيْنٍ أَوْ رِيحٍ، وَبِمَا يُوجِبُ الغُسْلَ،
وَنَوْمِ المُضْطَجِعِ، وَأَكْلِ لَحْمِ الإِبِلِ، وَالقَيْءِ، وَنَحْوِهِ، وَمَسِّ الذَّكَرِ.

"O you who believe! When you intend to offer *As-Salaah* (prayer), wash your faces, and your hands (forearms) up to the elbows and rub (wipe wet hands over your heads and (wash) your feet up to the ankles." *Al-Maidah* 5:6

[29] There are six compulsory requirements for Wudu' to be ritually and legally accepted. There must be intention of Wudu' as a preparation for worship. The intention is not a verbalized statement; it is always an internal process. The face (including nose and mouth) must be washed. The arms must be washed from fingertips to the elbows. The head is to be wiped from front to back with wet hands. The feet and ankles must be washed. All of this must be done in this same order or Tarteeb and at least one time. Complimenting these main requirements there are preferred actions that perfect the Wudu'.

[30] Narrated by Abu Hurira (ra): **"I heard Rasool ul Allah (saaw) saying, "My *Ummah* will come on the Day of Resurrection with bright faces, hands and feet from the traces of Wudu'."** Agreed Upon.

[31] Rasool ul Allah (saaw) said: **"If I did not fear that it would be excessive upon my *Ummah* I would have ordered them to (brush their teeth) with every prayer."** Agreed upon.

[32] It is important to point out that there are many other Mustahab deeds that are founded in the Sunnah. It is preferred to begin with the right of the body before the left side. **Rasool ul Allah (saaw) said: "When you perform Wudu', begin with your right limbs."** Reported by At-Tirmithi, Abu Dawoud, Ibn Majah and it is deemed Saheeh by Ibn Khuzaima. Also, making sure that water penetrates inside the beard. 'Uthman (ra) said: **"While performing Wudu', Rasool ul Allah (saaw) would run his fingers through his beard."** Reported by At-Tirmithi and it was deemed authentic by Ibn Khuzaima. 'Umar bin al-Khattab (ra) said that Rasool ul Allah (saaw) said: **"If one after performing ablution completely recites the following *Du'a*, *'Ash-hadu an laa illaha ill-Allahu wahdahu la sharika lahu, wa ash-Hadu anna Muhammadan 'abduhu wa Rasooluhu:* I testify that there is no one worthy of worship by Allah, He is Alone and has no partner and Muhammed is His Slave and Messenger,' all the eight gates of *Jannah* (paradise) will be opened for him and he may enter through any gate he wishes." Reported by Muslim.**

The Nullification of Wudu'

Wudu' is invalidated (becoming null) when anything –constituting a physical (solid or liquid) or a gaseous nature - escapes the privates (penis or vagina, or anus).[33] As well, anything that obligates *Ghusl (*Ritual bathing) invalidates Wudu'.[34] (In addition) sleeping while lying down[35], eating camel meat, vomiting,[36] and touching ones' genitalia (also invalidates Wudu').[37]

[33] Excrement, urine, flatulence, sperm and al-Madhee (seminal fluid or prostatic fluid is a clear substance that comes out of the penis before the ejaculation of sperm due to sexual activity and at times without stimulation) all invalidate Wudu' immediately upon their emission from man or if applicable to a woman.
[34] Things that obligate *Ghusl* include the emission of a thick liquid from the genitalia, be it in a state of wakefulness or sleep, due to sexual intercourse or not. The meeting of the two sexual organs even if no ejaculation takes place also necessitates *Ghusl*. The menstruating woman and the woman in her postpartum (post-birth) bleeding are also obligated to perform *Ghusl* immediately upon the complete stoppage of their respective bleeding. In addition, the person who enters or re-enters into Islam is obligated to perform *Ghusl*. Further, it is our duties as Muslims to wash our deceased members.
[35] Abu Dawoud (ra) reports with a *Saheeh* chain of hadeeth that the *Sahaaba* of Rasool ul Allah (saaw) used to wait for the night prayer (until they dozed) nodding their heads up and down. Then they would offer the prayer without performing Wudu'. Sound sleep, whether sitting up or lying down both invalidate Wudu'. There should be no differentiation made between the two. Sound sleep is different than nodding off or dozing. If one falls asleep (deep sleep) while sitting down then his Wudu' is broken. Rasool ul Allah (saaw) said: **"… so he who slept let him make Wudu'."** Reported by Imam Ahmed and at-Tabraani.
[36] On the authority of Jabir bin Samura (ra) Rasool ul Allah (saaw) was asked: "Should I make Wudu' after eating camel's meat?" He (saaw) replied: "**Yes."** Reported by Muslim.
[37] Rasool ul Allah (saaw) mentioned: **"If one of you touches his penis (genitalia) then he is to make Wudu'."** Reported by At-Tirmithi, Abu Dawoud, an-Nasa'i and Ibn Majah. Yet, we see that Rasool ul Allah (saaw) was asked as Talq bin 'Ali (ra) narrates: "If a man touches his penis during the prayer, should he perform Wudu?" He (saaw) replied: "**No, it is only a part of your body."** Reported by At-Tirmithi, Abu Dawoud, an-Nasa'i and Ibn Majah. Ibn Hibban stated that is Saheeh. The scholars have stated if the genitalia is touched uncovered with lustful intention, then the Wudu' is nullified, otherwise it is not.

Chapter Five: Ritual Bathing – *al-Ghusl*

٥- بَابُ الغُسْلِ

يَجِبُ بِخُرُوجِ المَنِيِّ بِشَهْوَةٍ -وَلَوْ بِتَفَكُّرٍ-، وَبِالْتِقَاءِ الخِتَانَيْنِ، وَبِانْقِطَاعِ الحَيْضِ وَالنِّفَاسِ، وَبِالاحْتِلَامِ -مَعَ وُجُودِ بَلَلٍ-، وَبِالمَوْتِ، وَبِالإِسْلَامِ.

Ghusl becomes an obligation when semen is ejaculated due to sexual excitement, – even if it is resultant from merely fantasizing in your mind – when the genitalia come into one another, at the end of Haaid (Menstrual cycle) and Neefaas (Postpartum bleeding). (It is also compulsory when it results) from a nocturnal (sexual "wet") dream that produces a wetness. Death and Entering into Islam also obligate the Ghusl.

فَصْلٌ:

وَالغُسْلُ الوَاجِبُ هُوَ: أَنْ يُفِيضَ المَاءَ عَلَى جَمِيعِ بَدَنِهِ، أَوْ يَنْغَمِسَ فِيهِ، مَعَ المَضْمَضَةِ وَالاسْتِنْشَاقِ، وَالدَّلْكِ لِمَا يُمْكِنُ دَلْكُهُ، وَلَا يَكُونُ شَرْعِيّاً إِلَّا بِالنِّيَّةِ لِرَفْعِ مُوجِبِهِ، وَنُدِبَ تَقْدِيمُ غَسْلِ أَعْضَاءِ الوُضُوءِ إِلَّا القَدَمَيْنِ، ثُمَّ التَّيَامُنُ.

فَصْلٌ:

وَيُشْرَعُ لِصَلَاةِ الجُمُعَةِ، وَالعِيدَيْنِ، وَلِمَنْ غَسَّلَ مَيِّتاً، وَلِلإِحْرَامِ، وَلِدُخُولِ مَكَّةَ.

The Ghusl that is obligatory is:

Water is to be poured on all parts of the body and that it inculcates in him. This is to (also) include rinsing the mouth and blowing the nose, rubbing (with the water) all the body parts that one is able (to reach). The Ghusl is not legally acceptable (cannot perform 'Ibadah with it) unless (it is preceded with) Niyah (intention) to remove oneself from the state of defilement.

It is desired to begin by washing the limbs that are washed in Wudu' except for the feet and to wash the right limbs first and side first.[38]

Fasl:

The Ghusl is legislated (to be performed before):

- Salatul Jum'aah
- The two 'Eed Prayers
- For the one who washes a deceased person
- For Ihraam
- For the entrance into Makkah.

[38] 'Aisha (ra) reported: When Allah's Messenger (s) bathed because of sexual intercourse, he first washed his hands: he then poured water with his right hand on his left and washed his private parts. He then performed ablution as is done for prayer. He then took some water and put his fingers and moved them through the roots of his hair. And when he found that these had been properly moistened, then poured three handfuls on his head and then poured water over his body and subsequently washed his feet. (Saheeh Muslim)

Chapter Six: The Dry Ablution *at-Tayaamum*

٦- بَابُ التَّيَمُّمِ

يُسْتَبَاحُ بِهِ مَا يُسْتَبَاحُ بِالوُضُوءِ وَالغُسْلِ لِمَنْ لاَ يَجِدُ المَاءَ، أَوْ خَشِيَ
الضَّرَرَ مِنِ اسْتِعْمَالِهِ، وَأَعْضَاؤُهُ: الوَجْهُ ثُمَّ الكَفَّانِ، يَمْسَحُهُمَا مَرَّةً بِضَرْبَةٍ
وَاحِدَةٍ، نَاوِياً مُسَمِّياً، وَنَوَاقِضُهُ نَوَاقِضُ الوُضُوءِ.

(The Performance of Tayaamum) permits (all acts of worship) that are made permissible by Wudu' or Ghusl for the one who cannot find water or fears hardship if he uses water. The limbs (that are to be cleansed during the Tayaamum are) the face and the two hands;[39] wiped over one single time while having Niyaah and saying بِسْمِ اللّهِ.

The Ghusl is nullified by all that nullifies Wudu'.[40]

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[39] Amaar related: "We became sexually impure and had no water, so we rolled in the dirt and prayed. This was mentioned to the prophet (s) who said: "This would have been enough for you". He (s) then struck the earth with his hands, blew in them, then wiped his face and hands on right, up to the wrist." (Agreed Upon)

[40] Allah says in surat al-Maaidah vs. 7:

وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مَّنكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ
تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ مَا يُرِيدُ اللّهُ لِيَجْعَلَ
عَلَيْكُم مِّنْ حَرَجٍ وَلَكِن يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُون

"...But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women and you find no water, then perform tayammum with clean earth and rub therewith your faces and hands..."

Chapter Seven: The Menstrual Cycle *al-Haaid*

٧- بَابُ الحَيْضِ

لَمْ يَأْتِ فِي تَقْدِيرِ أَقَلِّهِ وَأَكْثَرِهِ مَا تَقُومُ بِهِ الحُجَّةُ، وَكَذَلِكَ الطُّهْرُ، فَذَاتُ العَادَةِ الـمُتَقَرِّرَةِ تَعْمَلُ عَلَيْهَا، وَغَيْرُهَا تَرْجِعُ إِلَى القَرَائِنِ، فَدَمُ الحَيْضِ يَتَمَيَّزُ مِنْ غَيْرِهِ، فَتَكُونُ حَائِضاً إِذَا رَأَتْ دَمَ الحَيْضِ، وَمُسْتَحَاضَةً إِذَا رَأَتْ غَيْرَهُ، وَهِيَ كَالطَّاهِرَةِ، وَتَغْسِلُ أَثَرَ الدَّمِ، وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ، وَالحَائِضُ لَا تُصَلِّي، وَلَا تَصُومُ، وَلَا تُوطَأُ، حَتَّى تَغْتَسِلَ بَعْدَ الطُّهْرِ، وَتَقْضِي الصِّيَامَ.

There is no (authentic) proof (legislated) defining the least or most about of duration that it remains (with the woman keeping her in impurity). As well there is also (no authentic proof legislated defining) the period of purity (or lack of Haaid).

The one with a known cyclical period (of Menstruation) is to act upon that. The others are to judge (between their differing forms of vaginal bleeding). The blood of menstruation is different than other types of bleeding. Therefore the woman is deemed in a state of Haaid when she sees the blood that is known to be that of Haaid.[41] (Otherwise) she is in a state of *Istihaadah* if the blood is not that of Haaid[42] and is to be considered pure. She is to wash the remanats of the blood and is to make Wudu' before every prayer. The woman in a state of Haaid is not to pray, fast or be engaged in sexual activity until she performs the Ghusl after her Haaid comes to an end. She must make up the fast of her missed days.

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[41] Haid (Menstral bleeding): dark, smelly blood that comes in regular schedule intervals.
Narrated 'Aisha (ra): Fatima bint Abu Hubaish had a prolonged flow of blood and Allah's messenger (s) told her, "The menstruation blood is a dark recognizable blood, so if that comes then avoid prayer. And if it is the other (light coloured blood) then perform wudhu and offer salaat." Reported by Abu Da'uud and An-Nisa'i. Saheeh.

[42] Light coloured blood that does not smell is istihaadah (natural bleeding from an internal vein).